

which gush over with all kinds of
 Julia, such as scissors, cotton-balls,
 s. You enter, and, being a friend
 is so glad to see you, that in five
 w all about the accomplishments of
 late behaviour of Bob her spaniel, an
 happened that morning to her best
 mutual which she has received as a
 friend," as the inscription has it—
 gently wishes you rather to look into
 book than dwell on the initial pages.
 few of the nothings called "ladies'
 onary fabrics of card and wafers,
 een executing for a charity sale that
 lace: these are all brought out of
 you, to the no small trouble of your
 course you are not an admirer of
 general. Then there is her album,
 poems by three authors of reputation,
 contributions, both original and select-
 distinguished persons, the whole being
 own drawings. All these things
 it, for she only shows them in the
 thing you; and then she turns to the
 She has had selections from the
 her, and these she runs over for
 on the piano forte; carefully taking
 ever, to observe that she has not yet
 used them to be quite perfect in their
 ruth, you little need such apologies
 it. It is not for her external accom-
 these are considerable—that you
 ecimen of humanity. You appreci-
 beauty, which nature could never
 it had not been intended as a rever-
 merit—for her gentle and artless na-
 in that form of native and in-
 and because, by dwelling on the
 such a being, your estimation of
 it—a gratification in itself, and one
 ter.

TEACHER.—A very pious, but weak
 leinister in Fifeville, about a
 people left off hearing him, and
 urches in the neighborhood. One
 of them, he asked whether they
 they replied that they were going to
 of his brethren, as his own sermons
 so much. He said with great
 es; go always where your souls get
 and may God's blessing and mine
 The people were so affected, that
 ther to trust their edification with the
 t the ministry of such a holy and

AKING.—Mr. Fauconer, minister of
 alisbury, relates the following awful
 A number of profane young men, on
 n the morning, went into Clarendon
 in a May pole; and having loaded a
 entered the city of Salisbury. Here
 wheels falling into a rut, the pole
 d struck a person in the company
 the head, that he presently died, and
 God's wrath, both against that head
 the willful profanation of the Sab-

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 ant and its Diseases. Miscellaneous.
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 e accompanied with the names of the

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BENJ. KINGSBURY, JR., EDITOR.

ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

[From the New York Observer.]

FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES.

Is not the evidence I have exhibited in my previous numbers sufficiently strong to prove to my countrymen the existence of a foreign conspiracy against the liberties of the country? Does the nature of the case admit of stronger evidence? or must we wait for some positive, undisguised acts of oppression, before we will believe that we are attacked and in danger? Must we wait for a formal declaration of war? The serpent has already commenced his coil about our limbs, and the lethargy of his poison is creeping over us. Shall we be more sensible of the torpor when it has fastened upon our vitals? The house is on fire; can we not believe it, till the flames have touched our flesh? Is not the enemy already organized in the land? Can we not perceive all around us the evidences of his presence? Have not the wily manoeuvres of despotism already commenced? Is he not inveigling our children to his schools? Is he not intriguing with the press? Is he not usurping with the police of the country, and showing his front in our political councils? Because no foe is on the sea, no hostile armies on our plains, may we sleep securely? Shall we watch only on the outer walls, while the sappers and miners of foreign despots are at work under our feet, and stealthily advancing beneath the very citadel? Where is that unwary vigilance which the eloquent Burke proclaimed to be the characteristic of our fathers, who did not wait to feel oppression, but "argued misgovernment at a distance, and snuffed the approach of tyranny in every tainted breeze?" Are we their sons, and shall we sleep on our posts? We may sleep, but the enemy is awake; he is straining every nerve to possess himself of our fair land. We must awake, or we are lost. Foundations are attacked, fundamental principles are threatened, interests are put in jeopardy, which throw all the questions which now agitate the councils of the country into the shade. It is liberty itself that is in danger, not the liberty of a single State, no, nor of the United States, but the liberty of the world. Yes, it is the world that has its anxious eyes upon us; it is the world that cries to us in the agony of its struggles against despotism, the world expects America, republican America, to do her duty.

Our institutions have already withstood many assaults from within and from without, but the war has now assumed a new shape. An effort is now making that is to try the moral strength of the republic. It is not a physical contest on the land, or on the water. The issue depends not on the strength of our armies or navies. How then shall we defend ourselves from this new, this subtle attack? "Defend yourselves!" cries the Austrian Papist, "you cannot defend yourselves; your government, in its very nature, is not strong enough to protect you against foreign or domestic conspiracy. You must here take a lesson from legitimate governments. We alone can teach the effectual method of suppressing conspiracies. You say you have a body of conspirators against your liberties—a body of foreigners who are spreading their pernicious heresies through your land, and endangering the state. The weakness of republicanism is now manifest. What constitutional or legal provision meets the difficulty? Where are your laws prohibiting Roman Catholics from preaching or teaching their doctrines, and erecting their chapels and churches? Where is your passport system, to enable you to know the movements of every man of them in the land? Where is your gens d'armes, your armed police, those useful agents, whose domiciliary visits could ferret out every Roman Catholic, seize and examine his papers, and keep him from further mischief in the dungeons of the state? Where are your laws that can terrify, by the penalty of imprisonment, any man that dares to utter an opinion against the government? Where is your judicious censorship of the press, to silence the Roman Catholic journals, and to stifle any Roman Catholic sentiments in other journals? Where is your index expurgatorius, to denounce all unsafe books, that no Roman Catholic book may be printed or admitted into the country? Where is your system of espionage, that no Protestant may read a Roman Catholic publication, or express in conversation a single sentiment unfavorable to Protestantism, without being overlooked and overheard by some faithful spy, and reported to the government? Where are the officers in your post office department for the secret examination of letters, so that even the most confidential correspondence may be purified from dangerous heresy? Where is your secret Inquisitorial Court for the trial and condemnation of apostate Protestants? Without these changes in the constitution and laws of your government, you can oppose no efficient obstacle to the success of this conspiracy."

And what shall I reply to this consistent Papist? The methods he would prescribe have the sanction of successful experiment for some centuries. They are in sober truth the very means that Popery employs at this very day, in the countries where it is dominant, to prevent the spread of opinion contrary to its own dogmas.

But are these the methods that commend themselves to American Protestants? Does not such a cumbersome machinery of chains and bolts, and bayonets, and soldiers, to hold the mind in bondage, seem rather a dream of the dark ages, than a real system, now in active operation in the nineteenth century? Away with Austrian and Popish precedent. American Protestantism is of a different school. It needs none of the aids which are indispensable to the crumbling despotisms of Europe; no soldiers, no restrictive enactments, no index expurgatorius, no Inquisition. This war is the war of principles; it is on the open field of free discussion; and the victory is to be won by the exercise of moral energy, by the force of religious and political truth. But still it is a war, and

all true patriots must wake to the cry of danger. They must up and gird themselves for battle. It is no false alarm. Our liberties are in danger. The Philistines are upon us. Their hands are prepared, and they intend, if they can, to fasten them upon our limbs. We must shake off our lethargy, and like the giant awakening from his sleep, snap these shackles asunder. We are attacked in vulnerable points by foreign enemies to all liberty. We must no longer indulge a quiet complacency in our institutions, as if there were a charm in the simple name of American liberty sufficiently potent to repel all invasion. For what constitutes the life of our justly cherished institutions? Where is the living principle that sustains them? Is it in the air we breathe? Is it in the soil we cultivate? Is our air or our soil more congenial to liberty than the air and soil of Austria, or Italy, or Spain? No! The life of our institutions! It is a moral and intellectual life; it lies in the culture of the human mind and heart, of the reason and conscience; it is bound up in principles which must be taught by father to son, from generation to generation, with care, with toil, with sacrifice. Hide the Bible for fifty years—we will not ask for the hundred years so graciously granted by the autocrat, to stifle liberty—hide the Bible for fifty years, and let our children be under the guidance of men, whose first exercise upon the youthful mind is to teach that lesson of old school sophistry, which distorts it forever, and binds it through life in bonds of error to the dictation of a man; a man whom, in the same exercise of distorted reason, he is persuaded to believe infallible; let these Jesuit doctors take the place of our Protestant instructors, and where will be the political institutions of the country? Fifty years would amply suffice to give the victory to the despotic principle, and realize the most sanguine wishes of the tyrants of Europe.

The first thing to be done to secure safety, is to open our eyes at once to the extent of the danger. We must not walk on blindly, crying "All's well." The enemy is in all our borders. He has spread himself through all the land. The ramifications of this foreign plot are every where visible to all who will open their eyes. Surprising and unwelcome as is such an announcement, we must hear it and regard it. We must make an immediate, vigorous, a united, a persevering effort to spread religious and intellectual cultivation through every part of our country. Not a village, not a log hut of the land, should be overlooked. Where Popery has planted its crosses, its colleges, its churches, its chapels, its nunneries, Protestant patriotism must, side by side, college for college, seminary for seminary, church for church. And the money must not be kept back. Does Austria send her tens of thousands to subjugate us to the principles of darkness? We must send our hundreds of thousands, aye our millions, if necessary, to redeem our children from the double bondage of spiritual and temporal slavery, and preserve to them American light and liberty. The food of Popery is ignorance. Ignorance is the mother of Papal devotion. Ignorance is the legitimate prey of Popery.

But some one here asks, are not the Roman Catholics establishing schools, and colleges, and seminaries, of various kinds, in the destitute parts of the land? Are not they also zealous for education? May we not safely assist them in their endeavors to enlighten the ignorant? Enlighten the ignorant! Does Popery enlighten the ignorant of Spain, of Portugal, of Italy, of Ireland, of South America, of Canada? What sort of instruction is that, in the latter country, for example, which leaves 78,000 out of 87,000 of its grown-up scholars signers of a petition by their mark, unable to write their own names, and many of the remaining signers, who write nothing but their names. What sort of light is that which generates darkness? Popery enlighten the ignorant! Popery is the natural enemy of general education. Do you ask for proof? It is overwhelming. Look at the intellectual condition of all the countries where Popery is dominant. If Popery is in favor of general education, why are the great mass of the people, in the Papal countries I have named, the most ill-fortuned, mentally degraded beings of all the civilized world, arbitrarily shut out by law from all knowledge but that which makes them slaves to the tyranny of their oppressors? No; look well to it! If Popery in this country is professing friendship to general knowledge, it is a feigned alliance. If it pretends to be in favor of educating the poor, it is a false pretence, it is only temporizing. It is conforming for the present, from policy, to the spirit of Protestantism around it, that it may forge its chains with less suspicion. If it is establishing schools, it is to make them prisons of the youthful intellect of the country. If the Papists in Europe are really desirous of enlightening ignorant Americans, by establishing schools, let them make their first efforts among their brethren of the same faith in Canada and Mexico.

Do our fellow citizens of the South and West ask for schools, and are there not funds and teachers enough in our own land of wealth and education to train up our own offspring in the free principles of our own institutions? or are we indeed so beggared as to be dependent on the charities of the Holy Alliance, and the Jesuits of Europe for funds and teachers to educate our youth—in what? The principles of despotism! Forbid it patriotism! Forbid it religion! Our own means are sufficient; we have wealth enough, and teachers in abundance. We have only to will it, with the resolution and zeal that have so often been shown, whenever great national or moral interests are to be subserved, and every fortress, every corps of Austrian darkness would be surrounded: the light torches of truth, political and religious, would flash their unwelcome beams into every secret chamber of the enemies of our liberty, and drive those ill-omened birds of a foreign nest to their native hiding-place.

Sinner! will your peace be sickness-proof? Will your peace be death-bed-proof? Will your peace be damnation-proof?

BROTHER KINGSBURY—I resume the series of Letters, the first of which was published in the Herald of Dec. 17. A severe family affliction, the dangerous illness of two of my children, with the press of official duties connected with a great revival of the work of God on my station, have made it impossible to continue this correspondence as at first contemplated.

Yours, &c., S. H.

FOR ZION'S HERALD.
 LETTERS TO A FRIEND.
 NO. II.

DEAR SIR—I now proceed to prove the several charges preferred to my first letter against your system. In doing this, I shall bring forward quotations from "The Light of Truth," a Universalist publication, edited by Russell Canfield, and published at Hartford, Conn. This work professes to contain extracts from the best writers of your sect, connected with each other by remarks introduced by the editor. As this work was designed to embody the views and arguments of your best writers, I have made a variety of extracts from it on various points of theology, which I purpose to consider under their several heads.

1. In attempting to disprove the existence of a personal Devil, the writer, page 18, calls the doctrine of the fall of man a "popular error," having "a tendency to lead the mind astray, and to produce absurdity." He says—

"It has been taught that man was created immortal, and by sinning became mortal, or liable to disease and death. The Scriptures teach no such doctrine. The constitution of man has remained the same, so far as relates to his mortality."

In this sentence the doctrine of the fall of man is denied, for the obvious purpose of disposing of a passage of holy writ which is used to prove the existence of the Devil. This, however, would be harmless, were it not for the conclusion the writer draws from his unsupported premises; for on the next page he asserts—

"Sin did not affect the constitution of his [man's] moral, or rather spiritual condition. What could, or what did the Maker expect to result from the work of his hands different from that which experience has produced?"

This writer denies that sin rendered man liable to death, or that death is the consequence of sin; and also that sin has affected the moral or spiritual condition of man. So far then Universalism is not Christianity. The gospel teaches that death entered the world by sin, which could not be the case if man had been liable to death before the fall. The queries of the writer are intended to make God the author of sin—a doctrine they openly avow in their standard works, as will be shown in its proper place.

In making objections to your system, you will not expect me to attempt to disprove all they assert, but simply to show what they offer as a substitute for Christianity.

2. They deny the separate existence of spirits after death. They say, pages 79, 95 and 107—

"The writers of the Jewish Scriptures had no knowledge of a future mode of existence. They neither feared nor hoped for any thing beyond the grave."

"The hopes and fears of the Jewish nation were confined within the narrow compass of the present life."

"All experience demonstrates that the human mind grows and decays with the body. God has given us reason to distinguish, and senses to perceive and reflect; but this very reason shows the absurdity of embracing an opinion of spirit which none of these senses will support."

Is it possible that you can help seeing the cloven foot of infidelity in the sentiments above advanced? Under the name of religion, they introduce doctrines borrowed from Lucretius, an atheistical writer, and avow and defend those sentiments which have for their object the overthrow of Christianity.

In connection with the above, they deny the immortality of the soul. Page 107—

"The doctrine of future rewards and punishments was built on the supposition of the immortality of the soul—a doctrine as fanciful as any of which the reveries of imagination can boast. All the phenomena from birth to death are repugnant to the immateriality and immortality of the human soul."

How then, I ask, can universal salvation be true? If the soul grows and decays with the body—if it is neither immortal nor immaterial, and has no connection with a future state only in the body, which can never rise, according to their statements,—how are we to be saved?

Manchester, Conn., Jan. 22, 1835.

FOR ZION'S HERALD.

MISSIONARY EDUCATION SOCIETY

MR. EDITOR—In my last communication I showed, by an estimate of the expenses necessary for the support of the Missionary Education Society, the utter impracticability of sustaining it in conjunction with the existing Missionary Societies. This consideration, independently of all others, demonstrates the propriety of the project of "Coke," unless we acknowledge, that Conference was most remarkably inadvertent and uncalculating in proposing the organization of this Society. Whatever of "juvenile fancy," "ardent temperament," &c. &c. is charged upon the measure of "Coke," applies equally against the measure of Conference; for, as has been shown, the feasibility of the latter, depends entirely on the adoption of the former.

The second objection of your correspondents is—"That the abettors of this project arrogate to themselves the honor of a work which belongs to the whole church in common."

This objection conveys the impression, that the great and holy cause of missions, should be regarded with the same fastidious delicacy, which political parties require for their sectional or partizan rights. The objector, I trust, has much mistaken the spirit of this enterprise, if he supposes that it is thus controlled by local prejudices. It is a common cause the world over. The other sections of the church would hail with a devout Amen, any measure adopted by us, which they could conceive to be for the glory of God; and what they could not consider to

be of this character, they would not be very jealous of. This petty, sectional spirit, fit only for the demagogues of political party, never can have a residence in the bosom of any evangelical church.

If an objection so palpably unfounded, were deserving of an answer, it might be said, that in assuming this work, we are not arrogating to ourselves the honor of any cause; we are but dividing the work, retaining a part for ourselves, while we resign the rest for our brethren of other conferences; and we take upon ourselves that part, which we have assumed, not because it is more honorable, but because it is more urgent and essential for the prosecution of the other part, and because no other section of the church has heretofore manifested any disposition to undertake it. In undertaking it ourselves, we would abandon the rest of the work, because we are not able, as has been shown, to sustain both. There is not therefore any arrogation of honor in this measure. Nor do we intend, as has been hinted by one of your correspondents, to prepare our Missionaries, and then call them forth into the field for us, but we wish only to prepare them, and then say to these brethren, "Here are the men; we give them to you, as your missionaries; send them whither you please." Would such an offer be declined, because it came from another section of the country? For the honor of Christianity I trust not.

But though we assume this work, we do not arrogate it to ourselves. We wish that some grand project could be devised, which would be capable of universal adoption, and that would enable the whole church, in combination, to sustain the two societies conjointly. Such a project could be brought about only by the Parent Society, and it would be impracticable for that institution successfully to attempt it, without considerable risk to its funds, from the fact, that there exists an opposition of opinion in some other sections of the church to this, or any similar measure. But if any other Conference should hereafter signify a disposition to co-operate in the design, an alteration of our plan could be readily effected. Under these circumstances, what course ought to be pursued? The only alternatives are, either to engage the co-operation of the whole church, and thereby sustain the two societies, or to apply all our energies to the new one, and merge in it all the existing auxiliaries to the Parent Society, which are within our bounds. I repeat, that one or the other of these alternatives must be adopted, or the new society be abandoned. The former could not, at least, for the present, be depended upon; the latter must therefore be followed, or the whole project be abandoned, as chimerical. The New England theological establishments provide nearly all the Missionaries which our brethren of other denominations send into the missionary field, yet we hear of no sectional murmurings; and has Methodism so much degenerated below these, as not to be equally exempt from mean and contracted local prejudices? I am unwilling to grant it. What section of the country is more eligible for such an undertaking, than New England? Where else is education so generally diffused? Where will be found habits, climate, moral influences, &c. &c. more congenial with such a design? Owing to the excellent state of popular education, almost every young man who offers himself in New England, will come to you with at least the elementary branches of education, while in many other sections of the country you would be under the necessity of doubling your expenses to supply these branches.

AN OLD METHODIST PREACHER.

FOR ZION'S HERALD.

SLAVERY.

MR. EDITOR—I am induced, rather by the request of others, than by my own wishes, to avail myself of the privilege of addressing you some communications upon the subject of Slavery. I do not oblige myself to follow the somewhat discursive remarks of Rev. O. Scott, into all their ramifications; and as he does not promise any thing as to the positive number of his essays, I, on the other hand, do not engage that I shall insist upon having the last word. My present remarks will be confined to three topics:—

1. COLONIZATION. On this subject, Rev. Scott expresses his opinion in the following words:—

"I have now no objection to that institution, otherwise than as it is brought forward as the only, and all-sufficient medium, through which Slavery can be abolished. It professes not to interfere with the question of Slavery at all; and in this it adorns its profession well."

From these two sentences, if I rightly understand them, I should infer the two following propositions:—

1. Brother S. opposes the Colonization Society, because it is brought forward as the sole remedy of Slavery.

2. He thinks it neither interferes, or proposes to interfere with the question of Slavery at all. This certainly strikes me as a very brilliant instance of self-refutation. Nor is its decisiveness much obviated by his subsequent remarks.

"But when it (the Colonization Society) is held up as the grand medium through which public sentiment is to be changed, and Slavery abolished—and when it comes forward with its bold assertions that the blacks have no right to this country, and that they must all be removed to Africa, then there are many very serious objections to it."

And yet, "It professes not to interfere with the question of Slavery at all, and in this it adorns its profession well." Colonization has been assailed with very opposite hostilities from opposite quarters; but brother S. pours a double volley in opposite directions, upon front and rear—from the same battery.

Brother S., it would seem, is opposed to the Society, not so much from what it does perform, as from what it is injudiciously and untruly brought forward as capable of performing. To the principles upon which it is constitutionally based, to the institution as an institution, operating within its legitimate sphere and effecting its constitutional purposes, he expressly avows that he has no objections. He is

then, in fact, a friend to the plan of colonization—a colonizationist. How and why, then, let us ask, has he during the last two years acquired hostile views and feelings? Was it because some of its friends ascribed to it more things than it could claim? Why not then disavow those false claims, and still give to its legitimate operations of benevolence the aid of his talents and influence? Is it because in some of the speeches, or even in some of the reports, he may have read a stray line, which without at all influencing the constitutional plan, or varying the practical operations of the Society, do not quite coincide with his abstract opinions? Why not disavow the objectionable ideas, and still co-operate with its practical movements? Is the construction of plans of national benevolence, in favor of African degradation, so easy, that he can afford to demolish a Colonization Society or two, without feeling its loss? We cannot but feel an unfeigned regret, that while these plans are in process of experiment—when, after so much has been, with his concurrence, generously and heroically staked upon its success, it is still in the crisis of a doubtful struggle—when it is weakened by the timidity of faltering friends, and the redoubled opposition of active enemies—he should choose, upon merely incidental objections, though a friend to its radical principles and purposes, to render its success still more dubious, by ranking himself with its cold-hearted supporters, perhaps its active assailants.

II. EMANCIPATION. No one, I take it, wishes or expects Slavery to be perpetual; we all therefore profess emancipation, but one styles himself a gradual, the other an "immediate emancipationist."

Brother S., with a frankness and magnanimity perfectly becoming him, in the face of what he thinks a probable unpopularity, avows himself an advocate of IMMEDIATE emancipation. He then proceeds to give us his definition of the term. "I mean," he says, "that the work should be immediately commenced," and having traced the succession of measures by which he imagines it may be brought about, he adds, "I mean, also, that at the earliest period possible, consistent with the best good of the slaves, they should be fully emancipated. With respect to that period there are different opinions," &c. This, then, is immediate emancipation—an emancipation of progressive steps—a laborious process of dubious termination—in fine, it is an immediate emancipation which is gradually accomplished! For aught I can see, brother S. can maintain his claim to the unpopular name of immediate emancipationist, only by a facetious equivocation. Call it gradual emancipation, immediate emancipation with ultimate emancipation, or any other appropriate designation, but in the name of all the dictionaries at once, do not call it immediate emancipation. If a former paragraph proved him a colonizationist, this seems to prove him any thing but an immediate abolitionist; and certainly with a little sadder lexicography, it would really seem that he might retain his colonizationism, his gradual emancipationism, and his popularity as fully and as permanently as ever.

III. THE EXPEDIENCY OF DISCUSSION. I do not perfectly coincide with brother S. in his pleasure at the opening of the way for this discussion; not because it is "too sacred to touch," but because I see more prospective harm than good, likely to result—not to the Union only, but to the unhappy slave himself. Brother S. intends to denigrate, that the Southerner should maintain his slave, and to awaken popular feeling on the subject. Suppose he attains perfect success, and by the fervor of his eloquence excites us all to a glow of agitation on the subject, is he certain that he has not done a most unkind office for his enslaved proteges? He may render the good people of Boston, or of Massachusetts, as decided abolitionists as himself; but he has not then gained one step towards convincing the South. Boston is not Savannah—Massachusetts is not Carolina—any more than brother Scott is Governor Hayne; and while the former are all *adieu* with abolitionism, the latter may be dead against it.

Emancipation is to be accomplished in one of two ways—by instilling conviction into the mind of the slave-master, or by political convulsion. I will suppose that brother S. has the former only in view, for I am by no means disposed to believe that he is prepared to come before the public as the advocate of the latter. Granting him, then, complete success, let him make every New Englander a high-toned, sweeping abolitionist to-morrow—with one sweep of his quill, let him transform all the North into one mass of emancipation, what has he gained toward convincing the population of Georgia? The cool-headed Yankee may opine, that abolitionism is perfect orthodoxy; but the hot-headed Southerner will denounce it as damnable heresy. Does not past history most fearfully demonstrate, that the most irreconcilable opposition of opinion may animate these two sections of the nation—forming them into masses of heated hostility? Is not brother S. aware from our past history, that one section often annihilates a doctrine, because the other too hotly maintains it? And, repels, because the other too daringly outrides it? Erect, then, the apparatus of agitation, and apply its highest pressure, whirl the public mind into the highest foam and ferment,—what do you gain, but the solidifying the South into a compact body of opposition to you, and of firmer pressure upon the slave? "O, but what-ever may be the consequences, we must do our duty." Certainly, but it is by the consequences that we must ascertain what is our duty. That may be an honest, but it is an ill-directed benevolence, that takes measures to defeat its own purposes, by mining the object it would benefit. If every blow you deal for the freedom of the slave, knocks the fetters more deeply into his flesh, and you still persist to strike, you are his murderer, and not his liberator.

D. D. WHEDON.

Wesleyan University, Jan. 28.

Be as zealous of good works as if you would be saved by them, and as zealous not to trust in them as if they had nothing to do with your salvation.

100

FROM A FRIEND IN CONNECTICUT.

BROTHER KINGSBURY.—The first Sabbath I spent in hearing an Orthodox Congregationalist. His sermons were such as interested me much. The minister seemed to differ from his predecessors, who used to advocate a change of "purpose" only. This one talked of the regeneration of heart and affections, as necessary to salvation. I objected to only one thing, that was, so much modern refinement couched in the word "motives." If you should find fault with it, I think you would call it another name for what we mean by *gracious ability*. I am sorry to observe the frequent changes among their ministry; not that the practice is bad, but the motives which bring it about. I mean settling and unsettling them. If they were settled for five years only, perhaps the people would be better satisfied.

I have found one Presbyterian brother somewhat troubled with "Landmark" panics; he had not made up his mind to believe such gross stuff, but he was desirous to know the true state of the case, and made many inquiries. It gave me much pleasure to answer as many as I could. In conclusion, we agreed that *Protestants are too much afraid of each other*.

Mr. Stevens' sermon on Popery takes effect where it is read; but many seem to be rather thoughtless on this matter;—probably because they have not read much, or any thing on this subject. I have sent one to the "Great Valley," and though I have not been over there this time, yet shall bring you a subscription for "Zion's Herald," from a gentleman in that part of the country, on my return to the city.

It is strange that a man in the country, who takes but one weekly paper, will pay two dollars per annum for one three-fourths covered with standing advertisements, when he can have one for the same money with four times the amount of matter. This observation induced another to subscribe for *Zion's Herald*.

I noticed the *sermons* in the Christian Advocate and Journal on Mr. Stevens' sermon, and am much pleased with the wholesome advice it contains; but the closing sentence is a sentence that surprises me; and the more, as the charge seems unfair. I do not know what you thought of it, as my paper is not received.

Yours, &c., P.

*A profitable hint to our Agents. May not this argument be used to good purpose in many instances?—Ed.

THE HERALD PROMOTES REVIVALS.—A revival of religion has commenced in our society in this place. We have already gathered in some of its good fruits, and have the prospect of still more. I have found by observation, that the Herald tends to promote revivals of religion; and revivals to increase the subscribers for the Herald—a pleasing result.

Yours, affectionately, JOHN T. BURELL.

Ipawich, Jan. 31, 1835.

The "pleasing reaction" mentioned in the second paragraph of the communication, deserves attention. May it not serve as an encouragement to our agents and friends, to redouble their exertions to increase our subscription list, and thus extend our usefulness?

Yours, &c., C. R. HARDING.

Northfield, N. H., Feb. 2.

Permit me, dear brother, before I close, to say, that the course pursued by the association who direct in the management of your excellent paper, in opening its columns for the discussion of the subject of Slavery and Anti-Slavery, is highly commendable. If any can speak in defence of Slavery, let them do it. I know of many who must and will speak in opposition to Slavery. Yes, brother, tones of reproof must ring deep and loud. And may God grant that the heart of the oppressor may be softened, and that the oppressed may go free.

JARED PERKINS.

Dover, N. H., Feb. 2.

I am much pleased with the stand you have taken against the Papists,—the antichrist of the 19th century; also, for the independent stand your association have taken with respect to the evil of Slavery. In this praiseworthy and noble course which you have taken, be firm and unflinching, and no doubt but the prayers of thousands, and tens of thousands, will ascend to Heaven in your behalf.

H. BROWNSEN.

West Thompson, Conn., Feb. 4.

It was with increasing interest I read the Herald since its columns have been opened for the discussion of Slavery. I acknowledge I am one of your readers who "know little more of Slavery, than that it exists;" but I have long desired more information, believing that its principles are wrong, and only want to be generally known to be condemned. I am much pleased with the heroic spirit which Bro. Scott has taken, by entering the field of discussion; and I think he need have no fear of accomplishing his work, while he depends on two such powerful weapons as "facts and arguments," which are unyielding and stubborn things, when skillfully used. I hope he will succeed in enlightening the North, that we may with him behold the "horrible acts perpetrated in the South and West," and unite our influence in driving the monster Slavery from our common country. But are not some of those "evils and horrible acts" referred to in No. 2, rather an abuse of Slavery, than its spontaneous effects? And are there not in the best features of Slavery, "facts" stubborn enough to form grounds for "argument" sufficiently conclusive in the eyes of an enlightened Christian community to condemn it, and to enlist their influence against it?

W. H. HATCH.

Newmarket, N. H., Feb. 4.

WEST INDIES.

The important act of the British parliament abolishing slavery in the colonies has turned all eyes in this country upon the West Indies, to witness the practical effects of that measure. We have no doubt the abolition of slavery in the United States will be advanced or retarded, as it shall be seen that it works well or ill in the British Islands.

We are therefore highly gratified with the following intelligence from the Baltimore Gazette.

Barbadoes, Dec. 18.—Our negro population are conducting themselves with great propriety, nor can we discern any signs of insubordination or discontent. Our accounts from other islands with respect to the negroes are cheering. Order is restored in Demarara.

From Antigua we learn that nothing can exceed the good behaviour of the negroes, who, however, complained that \$3 per month was not enough for their labor. The planters will correct their error.

Antigua is one of the islands which rejected the apprenticeship system, and chose the alternative of immediate emancipation. On the 1st of August last, therefore, the negroes came at once into the possession of all the privileges of white freemen. The peaceable operation of this measure is indicated in the paragraph above, and also by

the fact that part of the troops formerly stationed at Antigua have been ordered to the islands in which the apprenticeship system was adopted. When the colored people will work peaceably for \$3 a month, we think there can be neither danger nor loss from emancipation.

The population of Antigua in 1817, the latest account of their numbers we have at hand, was 2100 whites, 1747 free people of color, and 31,452 slaves; that of Barbadoes, according to Humboldt's tables prepared in 1823, was 21,000 free persons and 79,000 slaves.

We cannot but hope that the next advices from Jamaica will bring accounts of the settlement of the disturbances in that island; though from the unnatural state of things produced by the system of apprenticeship we must have great fears. The abolition of the whip on the plantation, while no compensation is given for the time he remains an apprentice, leaves the quondam slave little motive to engage in the severe labors of the sugar estate.

THE WESLEYAN HARP.

It has become a question whether this work could be profitably used in our congregations on the Sabbath, in addition to the standing Hymn Book. Other congregations make use of several kinds of singing books, and why should not we? The expense of furnishing our pews with the Harp would be trifling in comparison to the pleasure and profit which might be derived from its use.

The above communication is from one of the preachers in the N. E. Conference. His suggestion is worthy of consideration.

It may be agreeable to our readers to know, that the new Methodist society in the south part of this city have recently introduced *congregational singing* in their public exercises, and practise in part from the *Wesleyan Harp*. We understand that the method succeeds well.

REVIVALS.

Extract of a letter from Rev. Horace Moulton.

I would inform the friends of Zion, that the Lord has converted about 75 souls on Phillips Street since the present conference year; and 50 or more have been gathered into the church of Christ. Our societies in this region are small. They have to contend much against indolence, formality, and the self-converting system. The walls of prejudice are raised high against us as a denomination. We have been confined mostly, until recently, to two small towns, Phillips and Winchendon; but we are now preaching the word in several other towns, and the result is favorable.

Extract of a letter from Rev. Jared Perkins, dated Dover, N. H., February 2.

We have had some tokens of good in this place. Eight or ten have recently professed to find the Lord to the joy of their hearts, and others are inquiring what they must do to be saved.

FROM OUR CORRESPONDENT.

Tauco, Jan. 26, 1835.

DEAR BROTHER—How mysterious is the providence of God! How sudden and unexpected are the afflictions which we sometimes experience! How much do we need the peculiar favor and presence of Him who "tempers the wind to the shorn lamb," and who makes "all things work together for good to them that love Him!"

The following scene, which I witnessed this afternoon, made a deep impression on my mind, though it were nine miles to weep with those that wept.

"Well, sister," said the beloved pastor, "you have passed through many afflictions."

"Yes; I have had much sickness myself. I buried a son at sea, and I have buried other children; but the Lord has been good—he has supported me."

"We need," said the preacher, "much grace to prepare us for our afflictions;—I have a letter for your husband."

It was not from her son at sea; but it was superscribed in the hand-writing of the master in whose vessel he sailed. But oh! that black seal! The father was absent.

"This is sad news!" said the mother, as she grew pale and laid down the letter. Its contents were anticipated.

"O my son! O that he could have died at home upon a sick bed! And can it be," said she, as she wiped away the flood of gushing tears—"can it be that I shall never see him again in the flesh?"

It is even so—Richard S. Lombard is no more! In a gale at sea he was washed overboard and lost. He was 23 years of age. In the midst of life we are in death. Surely we need the grace of our heavenly Father to help us through the scenes of affliction and death which we must suffer.

My brother, say to the seamen and their families, through the Herald,—indeed, to the whole world, say,—By nature we are upon the stormy ocean of life: the night is dark: the storm is fierce: we are in constant and imminent danger from the rocks, the shoals, and the whirlpools of perdition! Without help we are lost! lost! forever lost!

But tell them too, there is a way of salvation. The ship Zion is an ark of safety: the master, the captain of our salvation, is one of infinite benevolence, wisdom and power: he has room for a world of perishing sinners. To the heavy laden, sinking and troubled, he says—"Come to me, I will give you rest." By his assistance, you can walk upon the water. Is there a storm?—he can say to the wind, "Peace!" and to the waves—"Be still!" and there will be a calm. Go then, trust in him: he will save you from the wreck of your souls, from the loss of an incalculable interest: he will bring you by every evil into the haven of eternal glory. There, in the New Jerusalem, the city of the living God, you will meet all your pious friends. There you will see Jesus. Yes, blessed be God, you will land there, to go out no more forever. There you will inhabit mansions "not made with hands, eternal in the heavens." You will range the delectable plains of paradise, regale on heavenly manna, and quench your thirst at the fount of God. Sickness, misery, and death cannot reach you there; but you will be in perfect health, full of glory, and will live forever. There will be no separation of kindred spirits, nor dissension among them; but all will unite in the worship of God and the Lamb.

To the glory of our blessed Redeemer, it may be said, there has lately been a good work of grace among this people. About sixty profess to have received a pardon of their sins, through faith in the atoning blood of the Lamb of God. I attended a meeting of the young converts, and found it good to be there. May the reformation flame now spreading in the world, continue to spread, till our moral world shall appear like a sea of glory.

Yours, &c.

TEMPERANCE MEETING.—Such a meeting was held last week on Tuesday evening in the Bowdoin St. Church. Lieut. Gov. Armstrong was in the chair. The house was crowded with anxious hearers. The music was excellent, performed by the "Boston Academy of Music." Several resolutions were offered, and addresses made. But they were not such ones as we might have expected, on such an occasion. The Rev. Mr. Hague gained for himself some credit. He gave a few facts, to show the good influence of the American Temperance Reformation on foreign countries. His speech was lively, brilliant, and short, and showed a mind cultivated and rich. The other speeches were dull, monotonous and set. It was expected that the Rev. Mr. Stevens would address the meeting, but from some cause he was not present. We hope in future when so large and respectable an audience convene to witness a display of talent, that such a display will be made.

LOGIC.—A great many eminent men who have the reputation of acute reasoners do not look directly at things themselves, but view them through a logical glass, which does not always give them true apprehensions of the color and form of the objects of their contemplation.

A POOR EXCUSE BETTER THAN NONE.

It is amusing to read the singular quibbles sent forth in the Roman Catholic Sentinel. In the last number, the editor has undertaken to charge the young man, Patrick Ryan, with "committing unintentional perjury," and asserts, "his parents can testify to it." Very well, what then? Can they deny that their son was introduced to a gentleman, whom they called, "Rev. Mr. Tyler, the Catholic priest?" If they imposed on their son, are they worthy of confidence, and can any reliance be placed even on their oaths? If they would utter a falsehood in the one case, what should prevent their doing the same to shield the priest? And when we remember, it is considered a virtue to tell a falsehood for the good of the Church, the matter is easily understood. Notwithstanding the denial, I have no doubt that Rev. Mr. Tyler was at the house.

Why should there be so much pains taken to get the boy away from the printing business? Why send for him to meet his mother at a neighbor's house, and have him in readiness to receive him as soon as he entered the dwelling? We do not know what the real design was, or whether the Rev. Mr. Tyler was there; but the fact that such a meeting was held, and the boy invited, who went to see his mother, but suspected some design to entrap him, can be proved, and when he learned what was going on inside, he promptly refused to enter the house. I suppose this, also, will be branded as a "base fabrication."

It is not strange that the mother or the father should exonerate the priest, when they have the privilege of being absolved by the same priest, for the sins which they committed to screen him! These are *privileges and indulgences* which need no philosopher to explain.

The priests have found it necessary to visit the house, to consult with the mother, in the absence of the father, and obtain her assent to what they dictate for the purpose of screening them; and the hint has been thrown out that she had better do so than be excommunicated. Will the gentlemen deny this also? Can they say they have not attempted to influence the mother, and obtain her affidavit to screen the priest? And then, under these circumstances, these Jesuits expect to clear themselves from the charges already proved against them.

Since writing the foregoing, I notice another disclaimer in the Boston Courier, by Rev. Mr. Tyler, which I am glad to find there, as the readers of that paper will thereby be enabled fully to understand the matter.

The fact of the boy's disobeying his parents, was wholly through the fear of abuse. He knew if his father had the control, he would beat him, unless he attended the Roman Catholic church, and for this reason, he kept away from his parents.

I notice Mr. Tyler says, he went to the house with another man, whom I suppose to be Mr. Healy. It seems, by his own acknowledgment, the Rev. gentleman called for the purpose of influencing the mother to screen the priest.

The fact of the boy's being abused for not attending the Roman Catholic church, is substantiated beyond dispute. And if the boy was imposed on, and led to regard the gentleman to whom he was introduced as "Father Tyler," the fact is enough to dispel all doubt.

The facts are now before the public, and if Protestants are believed, the statements made in this paper must be relied on as strictly true, notwithstanding the singular attempts of the priests to clear themselves.

I notice the gentlemen who gave names as witnesses in the Herald are regarded as *Methodists*. It may be proper to state that neither the boy, or either of the witnesses attend the Methodist church, or have any connection whatever with that denomination, but have come forward, in justice to the accused Editor of the Herald, and certified to what they knew to be true, and as one of the number, I must say, I have been confirmed in the truth of the boy's story, by the strange proceedings of Rev. Mr. Tyler and his friends.

A WITNESS.

AMERICAN LADIES' MAGAZINE.—The first number of the eighth volume of this very popular periodical has made its appearance. It is handsomely executed, and, as it always has done, still displays a good literary taste. It professes not to be sectarian, but devoted to female improvement,—"To inculcate all womanly virtues, and found the influence of the sex, on moral elevation of feeling, and a deep sense of religious duty." Mrs. Hale, the editor, has now become part proprietor, and calls on her friends to support her, while she endeavors to subserve the interests of literature, virtue, and religion.

Domestic and Foreign Items.

The New York Gazette states that some unfortunate persons were buried under the ruins of the late fire in Gold street.

A colored man at Swift creek, N. C., who had given offence to some of his neighbors, had his house blown up, while himself and family were asleep. The villains placed a keg of gunpowder under his house, and putting a match to it, it exploded, destroying the cottage and injuring the lives and most of them escaped. Sender, however, was singled out, and two of the Indians' swift runners started in pursuit of him. They ran five miles, when Sender distanced and got clear of them.—When Washington's army crossing the Delaware, surprised the British, Sender commanded the 1st section that opened the fire upon the enemy. He was taken prisoner a day or two previous to the surrender of Burgoyne. He had been out with a small party who had been surrounded by the Indians, and had dispersed. He was running through a cornfield, when two stout Indians, who had secured themselves under the cover of the corn, rose up and secured him. It was the work of a moment, and he was obliged to submit to his fate. A reward had been offered the savages for every American scalp or prisoner they would secure. One of S's captors was on the point of taking his scalp, when the other prevented it, contending the reward was for scalps or prisoners, and as S was an officer, they had better hold him a prisoner, which they did. He was well used by the Indians, but ill used by the British, after he was delivered into their hands. When the news that Sender had been taken reached the ears of Gen. Stark, the blunt old patriot declared at once it was a lie, "for," said he, "there is not an Indian in the American forests who can outrun him."

Ship News.

PORT OF BOSTON.

Monday, Feb. 2.

Arrived, schrs. Jas. Otis, Miragone, St. Domingo 11th ult.; Hylas, Portsmouth.—Sloop Harriet, Plymouth.

Cleared, ship Jupiter, Portland.—Brigs Juniper, Surinam; Alexander, Trinidad.—Schr. Eagle, Nantucket.—Sloop Splendid, Plymouth.

Tuesday, Feb. 3.

Arrived, ship Emporium, New Orleans 8th ult. Came out of Provincetown yesterday morning, where in a severe gale on Saturday, dragged both anchors ashore, remained about two hours, knocked of some copper, and was otherwise slightly injured.—Schr. Hannah, and Eagle, Wiscasset; Grape, Kennebunk; Flash, Dover.—Sloop Jackson, Salem.

Cleared, ship Sea Mew, Cape Haytien.—Brigs Dove, Matanzas; market; Cadet, Havana; Tanager, Matanzas; Schrs. Black Hawk, Jaquemet; Satellite, Portsmouth; Romp, Portland.

Wednesday, Feb. 4.

Arrived, new bark Venice, Kennebunk.—Brig Nerues, Matanzas 18th ult.—Schr. Albion, Portland.

Cleared, ship Liverpool, Mobile.—Brigs Charles Wells, Havana and Caimito; Braganza, Montevideo and a market.

Thursday, Feb. 5.

Arrived, schrs. Village, Portsmouth; Mechanic, Marblehead; Cleared, brig Susan, Belize, Honduras.—Schr. Alfred, Portland; James Otis, Scituate.

Friday, Feb. 6.

Arrived, ship Harriet, Rio Janeiro, via Vineyard.

The house and corn house of Mr. Samuel Graves, of Whately, were consumed on Friday night. The fire took from a light carried into a closet by one of the young ladies of the house. Loss estimated at 2000 or 2500 dollars. No insurance.

The Rev. Mr. Davis, a Presbyterian clergyman, was shot by an Indian about the 1st inst., fourteen miles from Columbus, Georgia, where he resided. Though his wounds are severe, it is hoped he will recover.

NEW BEDFORD DISTRICT.

QUARTERLY MEETINGS.—FOURTH QUARTER.

Fairhaven Village, March 2, 4.

Head, 7, 8.

Falmouth, 14, 15.

Edgartown, 17, 18.

Holmes' Hole, 21, 22.

Nantucket, 28, 29.

New Bedford, Elm street, April 11, 12.

Rochester, 13, 14.

Fall River, 15, 16.

Portsmouth, 20, 21.

Little Compton, 22, 23.

Newport, 25, 26.

Sandwich (Seauset), 28, 29.

South Yarmouth, May 2, 3.

Chatham, 6, 7.

Wellfleet, 9, 10.

Provincetown, 16, 17.

North Truro, 18, 19.

South Truro, 23, 24.

Eastham, 25, 26.

Yarmouth, 30, 31.

New Bedford, Fourth street, Daniel Webb, P. Elder.

Eastham, Jan. 30, 1835.

PAYMENTS FOR THE HERALD.

Received from the 2d to the 9th inst.

J. Tolman, C. Bryant, F. Newhall, J. Howard, P. Whiting, E. Gary, C. Briggs, E. Gunnison, A. Robbins, L. Whiting, C. Nettleton, A. Merrifield, E. F. Haines, S. Sampson, R. Powers, J. Collier, E. G. Hanson, A. Pierce, J. Philbrick, J. Gunnison, P. Richardson, W. Wakefield, E. Evans, D. Bullard, M. Smith, E. Thompson, S. Berry, S. Bartlett, D. Bean, C. Buzzell, D. Sanborn, H. Bean, S. Forrest, E. Durgin, B. Winslow, E. Bean, M. Lord, I. H. Banks, M. J. Cole, J. Blanchard, C. Ward, C. T. Foster, E. Wells, J. Fitch, R. Adams, J. St. Clair, O. Eastman, W. Ladd, D. Rollins, B. Lovewell, J. Stow, J. Knowles, C. Simmons, F. White, S. Leonard, H. Skinner, C. Winslow, W. Harlow, A. Pierce, A. Whitney, J. Gilchrist, A. H. Adams, M. Brooks, W. Alden, B. Newhall, B. Baker, C. Sweatland, D. Bliss and A. Francis, \$2 each.

S. Gray and C. Davis, \$5.50 each; I. Curtis, \$2.50.

J. Warren, J. G. Sargeant and A. Curtis, \$2.50 each.

W. Law, \$1.50; M. A. Maker, \$1.25; M. S. Beverly, E. L. Rowell, C. H. Howard and A. Ballou, \$1 each; J. Norris, 50 cents.

COMMUNICATIONS.

S. Berry (S. Giles) paper is paid for to Aug. 1835.—C. R. Harding (who have credited S. Bartlett's payment as in advance)—Brown & Betton—M. Rollins—S. W. Willson.

J. Perkins (who have credited all the subscribers agreeably to your account. I. Norris' paper we consider as paid for to Nov. 1, 1834.)—Webb—J. W. Mowry (M. Downer owes \$3).—N. S. Spaulding—D. I. Robinson—R. B. Bradford—W. Ballou—J. Sanborn—S. Benton—J. Alden, Jr.—J. Porter—D. S. King—J. Baker—O. Wilder—D. D. Wheldon—J. Hazleton—J. Gould—J. Wood—W. H. Hater—H. B. Alexander, 32.—On Monday of next week, we will continue the paper, but don't forget us.

E. Thayer—T. W. Tucker (A. H. Adams commenced Feb. 20, 1834).—C. D. Rogers (who has no account of money received for P. S. Smith's paper).—S. Hull (yes).—O. Bourne—H. Moulton—D. Farrer.

Married.

In this city, Mr. George Jenison to Miss Sarah T. Farmer.—Mr. George W. Smith to Miss Sarah A. Wiggins.

In Edgartown, Mr. Kilborn Smith to Miss Ann S. Smith.

In New Bedford, Mr. John W. Palmer of this city to Miss Hope E. Clark.

In Dartmouth, Capt. Jeremiah Sherman to Miss Elizabeth W. Howland.

Died.

In this city, Mr. Oliver Sheple, jr., 25.—Mr. Caleb Clapp, 39.—Mrs. Elizabeth Matthews, 35.—At the Massachusetts General Hospital, Mrs. Eliza Small, formerly of Salem, about 40.—Mr. Ebenezer Alexander, Jr., of the town of Baker & Alexander, 32.—On Monday of next week, we will continue the paper, but don't forget us.

E. Thayer—T. W. Tucker (A. H. Adams commenced Feb. 20, 1834).—C. D. Rogers (who has no account of money received for P. S. Smith's paper).—S. Hull (yes).—O. Bourne—H. Moulton—D. Farrer.

Provision Market.

RETAIL PRICES.

Butter, tub, lb., 14 17

lump, 18 20

Cider, new, bbl., 2.75 3.00

Hams, northern, lb., 11 12

do, southern, 9 10

Eggs, dozen, 13 20

Pork, whole hog, lb., 6 7

Potatoes, bushel, 37 40

Poultry, lb., 10 12

[N. E. Farmer.]

[From the Daily Advertiser and Patriot.]

BRIGHTON MARKET.—Monday, Feb. 2, 1835.

At market 354 beef cattle, 14 cows and calves, 10 pair working oxen, and 450 sheep.

PRICES. Beef Cattle.—In consequence of the limited number at market, sales were easily affected, and prices advanced. A few cows, uncommonly fine, were taken for something more than our highest quotations. We quote prime at 30 a 33; good at 27; thin at 22 1/2 a 25 1/2.

Working Oxen.—We noticed several sales at auction as follows,

